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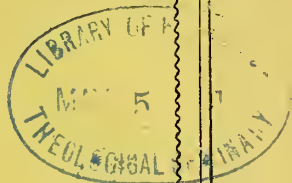
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1873

DUPLICATE

THE

THIRTY-NINTH



# ANNUAL REPORT

OF THE

A. B. C. F. M.

American Madura Mission.

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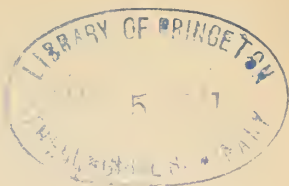
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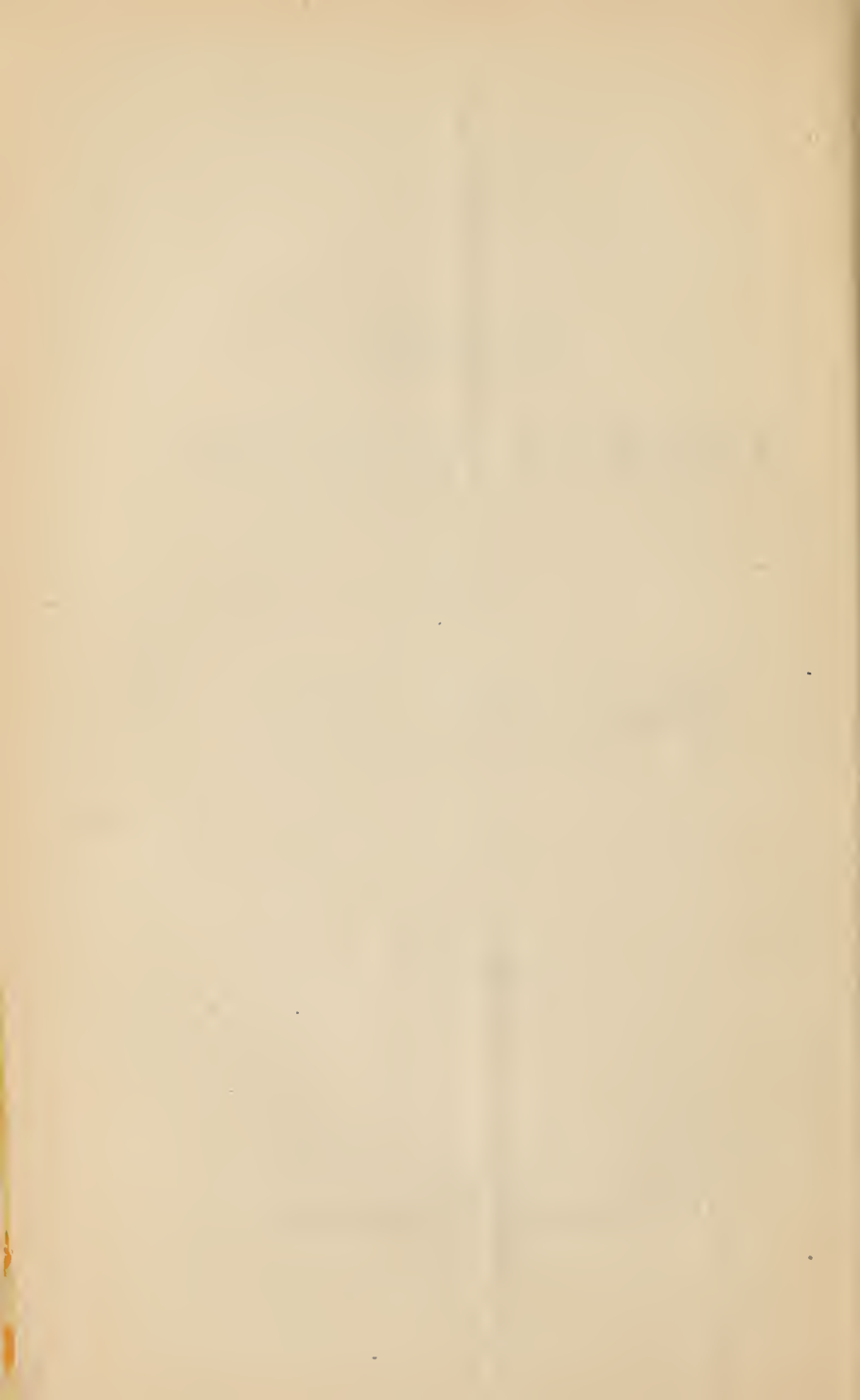
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## REPORT.

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FORTY years have passed since the venerated and venerable LEVI SPAULDING, recently deceased, visited the Madura District, on a tour of exploration. Landing from Jaffna, Ceylon, at Dévipattanam, January 10, 1834, he arrived in the city of Madura, February 8, having taken a de-tour by way of Travancore and Tinnevely, and paying a visit to the interesting missions in those parts. Dating from the city of Madura, nine days after arrival, he thus wrote in view of the beginning of a mission:—"A week yesterday I preached to a small congregation in the Tamil language, and yesterday to a small congregation in English. Both these seasons I enjoyed, and hope that the sound of the gospel in these, and other common languages, at Madura, may never cease until all shall know Jesus, and acknowledge him to be Lord to the glory of God the Father. The thoughts of commencing a new missionary station in such a large and populous place, the city of the ancient Tamil kings, the seat of brahminical pride in this part of India, where the Roman Catholics have also labored and gained many converts, and where no permanent missionary labor has been bestowed,—all unite to make me feel that unless the Lord build the house, all my labors are in vain. What am I that I should stand on such ground in such circumstances?" Looking upon this aged brother, and often termed "Father Spaulding," as indeed the father of the American Madura Mission, it is highly proper that we pay our tribute of respect to his memory, and our testimony to the value of his life of over eighty years. Dying on the 18th of June last, and after more than half a century of actual and active service in the mission field, Dr. Spaulding leaves a noble record, and an example of faithful, zealous, and untiring labor, eminently worthy of imitation by his associates and successors in his own and other mission fields.

Regarding 1834 as the first year of labor in this mission, (for Father Spaulding came again in the middle of the year, introducing and leaving behind the brethren Hoisington and Todd), we are now called to report the work of the fortieth year of the mission's history. Well may we exclaim, "WHAT HATH GOD WROUGHT!" when we compare things as they were forty years ago, with the present; with the churches and pastors and schools and institutions of learning, with the number of nominal Christians and the large body of communicants. Especially is this exclamation right and proper, when we call to mind the saying of the devoted Henry Martyn, viz:—"Truly if ever I see a Hindu a real believer in Jesus, I shall see something more nearly approaching to the resurrection of a dead body than anything I have yet seen," and if we also recollect the vivid description, by Macaulay, of the people of Bengal, which applies far too much to the Hindus generally, namely: "Courage, independence, veracity, are qualities to which their constitution and their situation are equally unfavorable; large promises, smooth excuses, elaborate tissues of circumstantial falsehood, chicanery, perjury, forgery, are the weapons, offensive and defensive, of the people of the lower Ganges."

Seeing the changes God has wrought in these forty years by His blessing on continued labors, we are encouraged to go forward, hopefully, trustfully, waiting and expecting the salvation of the whole district.

In reviewing the year, we have occasion to praise God for exemption from death in the mission circle, and among the native assistants; also for general good health, with the principal exception of the mission physician. Concerning him we were very anxious for a long time, and still are not without solicitude, but his health is now so much improved that we praise Him who healeth all our diseases.

A part of the year, while Dr. Palmer was absent in Madras on account of illness, and while Mr. and Mrs. Chester were visiting the United States, the brethren at their posts were but five, a number smaller than in any previous time for thirty-six years. Since, however, it is encouraging to state that Rev. Messrs. Noyes and Chester have returned to their work, and at the close of the year, we welcome a reinforcement of new laborers, in the return of missionary children, representing the Jaffna Mission as well as that of Madura. Rev. John S. Chandler and Mrs. Jennie E. (Minor) Chandler reached Madura, December 12th. Rev. William S.



Howland and Mrs. Mary L. Howland arrived in the mission January 3rd, by way of Jaffna, where Mr. Howland's parents have been engaged in the missionary work for twenty-eight years.

The number of nominal Christians in the mission is now 7,393, an increase of 334 over last year, and the communicants 1,630, a gain of 86. The amount contributed is Rs. 3,779-11, an increase of Rs. 342-15-2.

The following table shows the location of the missionaries and the provision made for vacant stations:

TIRUPUVANAM.....	Rev. W. Tracy, D. D., and Mrs. E. F. Tracy.
TIRUMANGALAM.....	Rev. J. Herrick, and Mrs. E. C. Herrick.
PERIAKULAM .....	Rev. J. T. Noyes.
PASUMALAI .....	In charge of Rev. J. Herrick.
PALANI .....	In charge of Rev. J. Rendall.
MELUR.....	Rev. T. S. Burnell, and Mrs. M. S. Burnell.
MANDAPASALAI.....	In charge of Rev. J. Herrick: Mrs. H. S. Taylor, and Miss M. S. Taylor.
MANAMADURA .....	In charge of Rev. T. S. Burnell.
MADURA .....	Rev. J. E. Chandler, and Mrs. C. M. Chandler; H. K. Palmer, M. D., and Mrs. F. Palmer; and Miss E. Sisson.
DINDIGUL.....	Rev. Edward Chester, M. D., and Mrs. S. Chester.
BATTALAGUNDU .....	Rev. J. Rendall, and Miss Mary E. Rendall.
IN AMERICA .....	Rev. W. B. Capron, and Mrs. S. B. Capron: Rev. G. T. Washburn, and Mrs. E. C. Washburn: Mrs. E. S. Noyes.
NOT STATIONED.....	Rev. Wm. S. Howland, and Mrs. M. L. Howland, Rev. John S. Chandler, and Mrs. J. E. Chandler.

The reports of the missionaries are given in the order of the statistical tables, and will be found, generally, such as to encourage earnest labor, and the expectation of still greater success in the ingathering of the people to the fold of the Good Shepherd.

#### TIRUPUVANUM.

Of this station, Mr. Tracy reports as follows:

Reviewing the work of another year, it is pleasant to record the goodness of our Heavenly Father, in granting to ourselves and our people generally, so large a measure of health and strength. There

have been but two deaths among our people, and in both cases we hope that the change was from pain to the bliss of heaven. One was an old man who had long been in a humble position in mission service. Simple and illiterate, his consistent conduct for a long period gave evidence that his religion was not a mere name, while his peaceful death produced a good effect upon his heathen neighbors. The other death was that of an aged man who had not been baptized, but who had openly, for some time, declared his faith in Christ. His end was that of a Christian, trusting fully in Jesus as his Saviour.

The services at the station have been as usual, that of Sabbath morning having an average of 75 or 80, mostly Christians; though from 5 to 15 or 20 Hindus or Mahomedans occasionally attend. The afternoon is devoted to the Sunday-school. Sabbath evening, a meeting is held in the town, which has an interested audience, of whom but a small part are Christians. Beside a lecture on Friday, an evening meeting on the same day is held in the town; this is well attended, and mostly by young men, a number of whom are Mahomedans. The truth is listened to with respect, and thus far no disposition has been shown to oppose. These meetings are conducted wholly by the catechists. An increased desire for the out-pouring of the Holy Spirit has been manifested by most of the helpers. Earnest prayers for this blessing have been offered, and we have reason to believe that these have not been in vain. Increasing seriousness has existed, and thirteen persons have become communicants, nine of whom were from the station school, and four were from as many villages.

The station school has an average of thirty-nine pupils, whose conduct has been uniformly good. At times, a good degree of personal religious interest existed as well as desire for the spiritual welfare of others. Two new village schools have been begun, and applications for schools in several other villages made, which, from want of funds, could not be granted. One school is taught by the wife of a catechist, and is no expense to the mission. The parents, mostly Hindus, pay tuition as well as buy school books. In one or two villages, a strong desire for greater educational advantages has been shown; but, generally, the people are very poor, and a great degree of apathy prevails. In one or two cases, the children, who have been busy all day in watching cattle or in other work, have been collected in the evening and taught.

The village congregations are small, and the people, usually, very poor; but two new ones have been added the past year, and

some changes made in others. One has been left without a catechist, it being now and then visited by a helper from another congregation, and at other times meetings have been held by one of themselves. There has been an increase of sixty-two adherents. In one place, the happy death of an old man, already spoken of, induced several relations to leave heathenism and receive Christian instruction. In another place—long in a very unsatisfactory state—new life seems to have been waked up, and an earnest desire for spiritual blessings exhibited. Several women are learning to read, being taught by the catechist's wife; and a number are earnestly asking baptism. Among those newly joining the adherents, was an aged widow who was opposed by her son, with whom she was living. He threatened he would kill her if she persisted; she replied that he might do what he pleased, that Christ could save her soul; that was what she wanted, and she would, at all hazards, join the Christians. He soon after ceased to oppose, and declared his purpose also to become a Christian. We cannot but hope the Spirit of God is working in this and other villages. Though it is the day of small things, it is not to be despised, lest we should grieve the Holy Spirit by our unbelief. We rejoice in these tokens of His presence, and hope for still greater blessings. The interest in these congregations arose soon after the meetings for prayer, held at the request of pastors and others in Calcutta, and affords encouragement to pray still more earnestly for the same blessing in greater abundance.

In the early part of the year, the catechists spent twenty-two days itinerating, visiting seventy-two villages, and preaching to two thousand five hundred and fifty hearers. They were encouraged by respectful attention, while some cases of special interest were met with, where persons seemed to be sincerely seeking after the truth.

The duty of giving has been pressed upon the Christians, and some hopeful signs are apparent in one or two places. Poor as the people are, they might do much more than they are doing, for the support of the gospel, and we shall not cease to press the duty, in the firm belief that they will learn that it is more blessed to give than to receive.

In conclusion, we may say that we are encouraged by a review of the past year. It would be ungrateful to ignore the blessings we have received, and the feeling has been gaining strength that the Lord is preparing the way for a great outpouring of the

Spirit. May we be ready to receive it, and acknowledge the blessing whenever it may please the Great Head of the church to bestow it.

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## TIRUMANGALAM, MANDAPASALAI AND PASUMALAI.

Mr. Herrick thus reports :

TIRUMANGALAM.—It is not easy to form a correct conclusion as to the degree of progress made at a particular place in a given period of time. Appearances are often deceptive. Real progress may have been, either greater or less, than figures in tables of statistics would indicate. The progress here has certainly been much less than is desired, if not less than might have been expected. There have been peculiar hindrances. A part of the time the state of my own health has been such as to interfere with my accustomed labor, and entirely to prevent speaking in the open air. When in comfortable health, so much of my time and strength have been exhausted in labors for other stations, as to admit of my doing very little in behalf of the heathen of this district, or to give much personal attention to the village congregations, or even to give the instruction to the native agents, which is needful to their highest usefulness.

The contributions have been a little less than were reported last year, when, in one or two instances, extra sums were given for building and repairs. There has really been no falling off by the people in giving to the support of their teachers, and the teachers of their children, nor has there been the *advance* that ought to have been, and which, I believe, would have been, could I have gone more among the people, and given more personal attention to this subject.

The people of Mallankineru continue to pay Rs. nine a month toward the support of their pastor, no part of which is given by catechists or other Christians in villages near, though some of them are members of that church. The people of other villages give toward the support of their catechists. The school there is supported, as it has been for several years, without assistance from the mission, and the Christians promise to support their pastor fully, if they may be relieved of the expense, which they suppose will soon be needed, for rebuilding and enlarging their church.

I have been able to itinerate but once, and have labored much less than usual among the heathen around the station center. On



this account, mostly, a little less has been done in the distribution of books and tracts than last year. The native assistants would doubtless have done more, had they been stimulated by the example of their missionary and encouraged by his presence with them.

In the work of education, there has been an advance. In the station day school, and most of the village schools, there has been an increase of efficiency as well as in numbers. In Mallankineru, about thirty women have been spending a short time daily in study, for nearly a year, with the design not only to learn to read and write, but to gain some knowledge of arithmetic and other useful branches.

Five members of the station school were permitted to leave at the end of March, and one failed to return after vacation. Six have been received, and the number at present is nineteen. Of those who left, two are now teachers; one is in the training school at Dindigul; another is in the medical class of Dr. Palmer, and the fifth is getting an honorable living by manual labor. He is a native of Tirumangalam, and all his relatives are heathen; but he gives, as I think, evidence of true conversion, and I hope to receive him to the church at our next communion.

Mrs. Herrick spends some time each day in giving instruction to the pupils of this and the station day school, with satisfaction to herself and benefit to the scholars.

MANDAPASALAI.—Seven times have I visited this station during the year, spending from two to four days each visit, exclusive of the time taken in going and coming, and have twice met the helpers at other places.

Mrs. Taylor and her daughter have been at their post, the whole year, with the exception of the usual two months at the sanitarium. Mrs. T. has visited several of the congregations, and her influence has been widely felt. The helpers have known her long, and are warmly attached to her. The same is true of many of the other Christians. The former, as well as others, have been wont to seek her freely for sympathy and advice, which have been of much value to them. Miss Taylor has been fully occupied in labors for the station school.

The number of adherents is larger by forty-five than was reported last year; but there are other proofs of true progress more to be relied upon than this increase. The amount given for building and repairs, the pay of pastors, catechists and teachers, and other objects, has been more by nearly Rs. 100 than in any former year.

A pastor was ordained over the church at Scvalpatti, near the sea shore, in March. This church was formed in 1855, but has not had a pastor till now. Though some of the members of this church and congregation have been much tried, and have been losers by the efforts of evil men in getting possession of lands, to which it was thought they had a just claim, yet they have kept up good courage, and have promptly paid a third of the pastor's salary, as promised.

The statistics show a loss of four communicants, but this is only apparent, as six have been dismissed from churches of this station and received to that of another. The comparatively large number suspended from church privileges, indicates an earnest purpose to maintain discipline and guard against irregularities and impurities.

In April, ten of the helpers of this station, with the pastor of Mallankineru, spent ten days in itinerating, and their reports showed that they engaged in the work with earnestness and good results. Villages 121 were visited and over 9000 people were addressed.

In the work of book distribution, especially in the important item of sales, a decided advance has been made. The statistics of several years, compared, give an interesting item of information as follows :—Result of sales in 1867, was Rs. 3-4-6 ; in '68, 4-2-4 ; in '69, 20-8-1 ; in '70, 28-4-7 ; in '71, 63-4-2 ; in '72, 90-3-7 ; and in the current year, Rs. 136-2-3.

The educational statistics show a less number of pupils in the village and day schools than were reported last year. In the absence of a resident missionary, it can hardly be expected that village schools will receive the care which is essential to their efficiency. The station school is in a prosperous state, containing 40 pupils, of whom 21 are girls. It receives the undivided attention of Miss Taylor, who is assisted by a male and female teacher. The present condition of this school indicates that the high expectations entertained respecting it, from the advantages it has enjoyed, are fully realized.

A medical catechist has been employed at the station since March, who has given medicine to 1400 persons.

PASUMALAI.—The students in the first division of the Theological School, six in number, were allowed to graduate at the end of March, the close of the seminary year, and are now employed in the service of the mission. A new class of four has been received, and one who was a member of the second division, last year, failed

to return after the long vacation. The present number of students is twelve. These are all married men. Their wives regularly spend a part of each day in study, under the instruction of the station catechist. Miss Sisson has kindly met these, and a few other women, once a week, when the state of her health would admit, and they seem to have appreciated her labors, and to have improved by them.

The children of the teachers and students, with a few others, form an interesting school.

The students newly received, all graduated formerly from the seminary—three in the full, and one in the partial course of study.

It has been a part of the duty of all to go regularly twice a week to adjacent villages, and occasionally to those more remote, to make known the gospel, and distribute tracts.

Pastor Barnes, beside his duties as minister and teacher, has performed much labor for the little Tamil newspaper, published at Pasumalai, and in the care of other work done by the printing-press. Mr. Colton, beside his work as teacher, is engaged in the preparation of a text book on church history. Mr. Mutharanáyagam not only gives regular instruction in the Theological School, but is very useful by reason of his medical knowledge, in caring for any who may be ill. The institution is, I believe, doing as well as could be expected under the present circumstances. It is a cause for thankfulness that such men have been raised up to carry on the work at a time when the state of the mission has rendered it impossible to give a missionary to it. But, in order to meet the wants of the mission in respect to the vast and increasing population of the Madura District, this institution must have a larger number of students, with a missionary at its head, not only to act as supervisor, but to engage regularly in the work of teaching.

It should be noticed that the reason why so many have been added by letter to the church at Pasumalai the past year, is that the students and their wives, who were church members, have hitherto remained members of the churches of the stations from whence they came. This year their church relation has been transferred to Pasumalai.

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### PERIAKULAM.

Mr. Noyes writes as follows :

Periakulam is 49 miles west from Madura, and 5 miles south-

east from the foot of the Palani Mountains; being the nearest town on the plains to the pleasant and healthy retreat at Kodikáñal. It is larger than the average of towns in the Madura District, having a population of 13,468, of whom 6,503 are males. There are Hindu temples 5, Mahomedan mosques 6, and Romanist and Protestant churches two each. The Periakulam District covers an area of about 1000 square miles, containing 300 towns and villages, with 200,000 people. The larger portion of the district lies in the fertile Kambam Valley, which is an oblong plateau, surrounded on all sides, beautifully and grandly, by wood capped mountains, and intersected by two considerable streams that empty into the Vaigai, the principal river of the Madura District. Scarcely any thing had been done for the Christian evangelization of this region until 1847, when Periakulam was adopted as a mission station, and two missionaries appointed to it. It was not, however, until 1854 that it was permanently occupied. Comparing the statistics of that time, 20 years since, with the present, we find an increase from 12 congregations to 21; from 1 church to 7; from 785 nominal Christians to 1,600; from 47 communicants to 335; from 4 village schools and 45 pupils to 16, with 253 scholars. The native agency has grown from 6 catechists, 3 readers and 4 schoolmasters to 19 catechists, 2 readers, and 13 teachers, beside 4 pastors supported independently of the funds of the mission, the amount of half their salaries being raised by their own people. The yearly contributions of the people have increased in this score of years 1600 per cent., or from Rs. 50 to over 800. The statistical tables by no means measure the progress of the station. It consists chiefly in the higher intelligence and greater stability of the adherents, the better character of the communicants, the more thorough education and Christian culture of the assistants; the greater efficiency of the schools, the better style of churches and school houses, and a somewhat nearer approach to a basis of self-support.

During the year, the missionary has returned to his work after a two years' residence in his native country, and he desires to record his humble and sincere gratitude to the Great Head of the church for the preservation of life, the invigoration of health and strength, and above all, for the privilege of return to the chosen work of his life, among his own beloved people. As he has been on the ground only the last five months, he cannot say much of his own labor, only that all his time has been most fully occupied. The result of the combined agencies of the station is of a most



encouraging nature. There has been a growth of 102 adherents, 39 admissions to the church on confession of faith, 62 baptisms and an increase of  $22\frac{1}{2}$  per cent. in the charities of the people. Beside their daily teaching in and around the Christian communities of whom they have charge, the pastors and catechists have itinerated four times, making 240 days labor, visiting 234 places, selling and giving over 3,000 tracts and portions of the Bible, and reaching nearly 16,500 people, with the message of life eternal. Besides making several long tours in the district, the missionary has held a meeting two days each month with the agents, to hear reports, give instruction and to consult on plans of labor, as well as to incite to zeal and diligence and to pray for the Holy Spirit. These meetings have been seasons of great enjoyment and profit. By the blessing of God, the light of truth is spreading and diffusing itself among all classes. The people are every where ready to hear, and we meet with no open opposition. The pastors and helpers are earnest, and the church is learning that it has a mission to fulfil. There is much ground for encouragement at this station.

The oldest and largest church in this field is ministered to by Pastor S. Isaac, who writes as follows : " Since my ordination December 11, 1872, I have, by the grace of the Lord, received to the church 15; baptized 18 children, and have 97 new adherents. In the 7 Christian villages in my district, there are 567 nominal Christians, of whom 102 are communicants. In regard to benevolence, I may say that they are growing comparatively liberal. Not one adherent is rich, and many are very poor; the majority struggle for the necessities of life. The crops have been short for the past two years, and yet they have manifested an increasing willingness to give to objects of charity. About sixty women of Kambam hold a meeting Sabbath evenings, at which they bring grain that they had laid aside by the handful from the daily allowance. The amount thus realized this year is Rs. 26-2-8. The gifts of the people for the year are over Rs. 300, of which 100 is for the pastor's fund, being 10 Rs. more than enough to pay half of my salary. They propose to pay two-thirds the coming year, and after their new church is done—for which they are making some sacrifices—I confidently hope they will assume the whole. They are also advancing in other good things. Some of the poor women have learned this year, the first seven Psalms, several of the parables of our Saviour, and about fifty texts, beside the catechisms and other lessons. The people have formed a Temperance League, agreeing to abstain from intoxicating drinks. They are peaceable and of

one mind, and are constant at the prayer meeting. To complete the good work among us, an outpouring of the Spirit, we feel to be much needed, and we daily pray for it."

There is not space for extracts from the other pastors' reports, which are also quite encouraging. The hopefulness of these workers is to be envied. They seem to see nothing but light in the future.

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### MELUR AND MANAMADURA.

Mr. Burnell thus writes :

MELUR.—Two years have past since our arrival, December 19, at this station on our return from America. While in this time, discouragements and trials have been met with, and the turning of the hearts of the people to the Lord Jehovah, is slow indeed, we have been hopefully sowing the gospel seed, expecting some of it to spring up in God's good time.

Three times during the year, attacks of erysipelas have been experienced,—one so serious as to keep me a few days in the doctor's hands ; still, gratitude is due that health has been generally so good as to allow of twenty-seven tours, and two weeks of itinerating, besides general station duty, and an almost ceaseless warfare with white ants, to preserve from destruction, church, house, and lesser buildings. Days away from the station have been 221, inclusive of two months at the sanitarium, the first time of spending the hot months there for nine years. When at home, it is the almost unvarying practice to speak, morn and eve, in Mélúr, or in the villages and hamlets adjacent.

Three persons have died of the church members, while there have been six accessions. Taking Mélúr and Mánamadura together, twelve persons have asked admission to the church, but as evidence of true spiritual life was so undecided, reception is delayed. Five are children of nominal Christians ; six are from those who were Romanists, and one from the heathen. One of the village congregations, where sin has abounded, is now in a more hopeful state. I expect soon, at their request, to marry three couples, who have been living in a wrong course for years, and in the case of two, in a most aggravated manner, for they were Pasumalai educated men, one in the full course and the other partial, and both professors of religion.

Among the idolatrous masses about us, it is a joy to believe that there is at least one sincere inquirer after the truth. This person has a Bible, given him three months since, from funds coming by a watch given me in Winona, Minnesota, to be sold in India, and the avails used in circulating the Scriptures in the Tamil language. It was encouraging, lately, to hear this young man, when speaking of the opposition of his mother, quote those telling words of the Lord Jesus, "Fear not them who kill the body but are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in hell." The account of Zaccheus has been pointed out to him, and it is hoped that ere long it may be said of him as of the rich publican :—"This day is salvation come to this house." Those who love prayer and believe in its power, are earnestly asked to pray for the salvation of this man and his family.

The last day of the year, a New Testament was given from the Winona Watch Fund, to an old chetti schoolmaster, in whom I have lately become especially interested by finding in his possession various books, carefully kept and sowed by himself, some of them from the Jaffna press, and printed a generation ago. One book was Dr. H. M. Scudder's Spiritual Teaching, the first part missing, and so he bought a new one. In talking, he incidently mentioned a very interesting fact as a reason of a chetti or merchant caste observance, that of shaving the head entirely, and making the holes in the ears unusually large, namely :—Once a pariah, representing himself a chetti, married a woman of their clan. The cheat was afterward discovered, and to prevent a repetition of such dread shame and dishonor, this way of shaving and enlarging the ear lobes was universally adopted among the chetties.

The schools of the Mélur station are small as to numbers, but two are at present in a somewhat vigorous condition. One is taught by a young convert of the kalla (thief) caste, recently graduating from the Tirupuvanam station school. I was glad to find on my last tour, nearly all his scholars ready to say the whole of the over fifty questions of the catechism, and the prayers for morn and eve of the First Book of the C. V. E. Society. There were boys of the cultivator, shepherd, akampadiya and kalla castes, besides three brahmins and three Mahomedans.

MANAMADURA.—One congregation has experienced much opposition and trouble. For months, the entrance to the yard of the church and house of the catechist, was closed by a wall, and it was only by the interference of the government, and this after long

and tiresome delay, that the right of way, which we have had for more than twenty years, was secured.

The care of the Mánámadura station, where the congregations are from about 30 to nearly 50 miles distant, and the going very bad, is not an easy task. I can only speak of two thorough tours through the field this year, though parts have been visited on three other occasions. It was very pleasant in December, after the perils of the way, and the upsetting of a cart, for Mrs. Burnell and myself, to visit the people of Shéttúr, the most remote congregation, and there to commemorate the love of Christ, with the church members, and to baptize three children. The mothers were all educated women, trained in the Mánámadura station school. It is cheering to hear these women sing the "Songs of Zion," and it is believed that one of the most hopeful and encouraging of the means of good among us, is this same singing of the praises of the Lord Jesus, in words of song set to Tamil tunes. We sympathize with the saying of Rev. Lyman Abbott, in "Laicus," that "More people have been sung into the kingdom of heaven, than were ever preached into it." Have not many felt lifted by the singing of the 107th song of our present hymn book?—a composition by one of the native pastors. A translation of the sentiment is here given, but it fails to give the beauty, fervor, sweetness, and excellence of the Tamil. The chorus, (repeated at the end of each verse,) and the song are as follows :

#### C H O R U S .

Than honey's sweetness, sweeter is the Name of Jesus :  
Longing, seeking, running, thou wilt come, O, holy Church !

#### S O N G .

- 1 In the world, with love, He bore distress ;  
Removing guilt, He put away the curse :  
Feel, O, my Soul !
- 2 The sinner to save, His life He gladly gave ;  
Full as the sea, His everlasting grace :  
Praise, O, my Soul !
- 3 Sovereign Lord ! Most glorious, gracious King !  
For favor, seek Him, with a willing mind ;  
Thou, O, my Soul !
- 4 As the dew of morning, earth shall pass away :  
To all eternity, at the Feet of God,  
Trust, O, my Soul !



- 5 Why put your trust in relatives and friends ?  
Behold ! for you is boundless grace, with Jesus :  
Joy, O, my Soul !
- 6 Help in trouble, and in sorrow, joy, He gives ;  
If lovingly you go, embracing, He will keep you :  
Long, O, my Soul !
- 7 The Name, by earth and heaven, praised and sung ;  
Only take hold on that, and heavenly bliss  
Gain, O, my Soul !

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### MADURA.

Mr. Chandler gives particulars, as below :

The work at this station is reported, in part, by Mrs. Chandler, Miss Sisson, and the pastors.

Twenty-six agents, including two pastors, have been laboring ; also four school-mistresses. Gratitude to God is due that among all these, and their families, there has not been a death nor serious illness. In the village and day schools, an average of 183 children have been taught, and 23 in night schools. The latter is a somewhat new feature with us. Many young men wish to learn, who work during the day, and are willing to furnish their own light and pay a small fee for tuition. This number is increasing in Madura, and a good opportunity is given for the use of our school books, and for imparting religious truth.

For eleven months of the year, the catechists report 2027 visits to the villages, and 38,507 persons addressed. Rupees 25-7-8 were received for tracts sold, and 3678 small tracts were given. In charity, Rs. 49-6-8 were collected from the adherents, and Rs. 47-1-3 as school fees. This does not include fees to the boarding school, nor Mrs. Chandler's Hindu girls' schools.

In two villages, respectively, the wife of a catechist has labored among high caste women. These workers have been kindly received, and there has been progress in this respect. One visit was made to a wealthy Mahomedan's daughters on a feast day, who said they were celebrating a wonderful sacrifice, made by one of their nabhis—Ibrâhîm was the name. The Christian woman, having her Bible, turned to the account of Abraham offering his son. "That's it! That's it!" they exclaimed. "How wonderful that your Bible should have the same account that is in the Koran." They were pleased with the coincidence, and the Bible woman was delighted at the occasion given for preaching Christ. In another and larger village, several brahmin families have allowed a Christian woman to come and read in their houses ; and by the faithfulness and conciliating manner of the catechist's wife, a number of other Hindu families have opened their doors to Mrs. Chandler, who went out with me a few days in tent and initiated the work. There is an increasing desire among educated men to have their wives learn to read, and to do

some fancy needle work, and there is some progress in other respects. There are indications of a silent leavening process, and with the out-pouring of the Spirit, great blessings are in store.

It may be mentioned as a reason for the loss in adherents, that two villages have been left out of count, for, though calling themselves Christians, they had, for many years, "only a name to live, while they were dead."

**GIRLS' BOARDING SCHOOL.**—Mrs. Chandler writes: We began the year with our school house greatly improved. The money obtained for the examination on the "result system," was used for improving the ventilation of the school buildings. The improved health of the girls throughout the year shows the wisdom of this appropriation. We have cause for gratitude to God that we have not had a case of severe illness. Our number has averaged forty-eight. Two have been married; two taken to help at home. In January, we lost the services of Pākiam, our second teacher and matron. She had been a long time with us, and we were sorry to lose her. We have not yet found the proper woman for matron, but the older girls have done well; and have not only aided in teaching the younger classes, but have done all the cooking themselves—two large and two small girls taking their turn. This has always been done cheerfully.

Our daughter began, in June, to teach the younger classes in the Bible, catechism, reading, and dictation. She has also aided in the needle work two hours daily, and has taken great pains with their singing.

We have had two meetings, each week, with the girls, besides two classes on the Sabbath. Four of the girls have given good evidence of love to Christ, and have united with the church. Several others have asked admission. We have been comforted by the daily life of these girls, in their conflict with temptation and evil habits. We ask our friends to remember the school in their prayers. Our aim is, to make the girls a blessing to their own people. Two have gone regularly to the house of a Hindu lawyer, and taught his wife and niece.

In August, Mr. Chandler and myself went out twelve miles, with the tent, taking our teacher and six of the older girls. It was delightful to see their enthusiasm in telling

"The old, old story of Jesus and His love,"—

they having more than once three different groups of women, at the same time, in the shade of trees near. We hope to repeat this manner of seed sowing often.

**DAY SCHOOLS FOR GIRLS.**—Of the two in my care, one is called "The West Gate School," and the other "The Hindu Girls' School." In the former, there are over sixty names on the list, but not more than thirty attend regularly. Half of the number are Hindu girls, and though it is known as a Christian school, they attend from preference. A small school house has been built, which we hope to occupy after the new

year begins. The Bible is one of the regular studies in this school. The Hindu Girls' School is not so prosperous. Many difficulties are in the way. Early in the year twenty from this school left for that of the West Gate.

**BIBLE WORK.**—The work of finding and visiting such heathen women in their seclusion, as desire to hear the Word, or to be taught to read for themselves, is still pursued. Some of our former pupils, who left off study for various causes, have begun again, and we have had twenty pupils in all, but the festivals, visits of ceremony to relations elsewhere, etc., take our pupils frequently away from their lessons. The brahminees, of whom we wrote last year, are now kept quite away from us, and are forbidden to read our books by some old relatives who have come to live with them, and have hard times, as we hear. Still, we have much to cheer us in this work.

**WORK AMONG WOMEN.**—Of this work in the city, Miss Sisson says: It seems to me one of much promise, although it is but recently that the thick veil of prejudice which hides these poor heathen women from our missionary ladies, has been lifted at all, and our work is still in its infancy. The education of women carries much ignominy with it in the mind of a brahmin, and there is no doubt that in those households where the women have begun to learn to read and write, they have sometimes suffered from the contempt and petty persecutions of their bigoted friends. Yet new houses are opening up to us continually, and the need of a larger native agency presses on all sides. My own experience in the work is but limited. Less than six months since, I began visiting the women in their homes, examining their progress in study, and endeavoring to impart to them some knowledge of the true God and the way of salvation by Jesus Christ. Wayside sowing, apparently, among a people whose consciences sleep the sleep of death; yet I never return from a visit without feeling my own heart encouraged in, and warmed toward, the work, and praising God that the Word which returns not void, has been taught, knowing that the Spirit of all grace shall yet make the barren waste to bud and blossom as the rose. Without this faith, our work would indeed be heart sickening. The apathy of those who listen unmoved to the most awful threatenings or the glorious promises of the Word, are not more discouraging than the case of some whom we have found hearing with quickened interest, seeming to partially embrace the truth, only to arouse the hostility of their friends, and forbid the entrance of either Bible woman or missionary lady to the house.

A case of this kind has moved us deeply. A young brahminee, whose eagerness to learn and application, surpassed that of any woman I have seen in India, became interested in the stories of the Bible, and purchased a copy, which was her daily companion. She read often in the Old and New Testament, anxious—she said when urged to read first the New—to “know it all.” By its pure light, she naturally became disgusted with

the vile histories of Hindu gods, and refused to worship them any longer. She was allowed, by her husband, to read the Bible, with the injunction, not to believe on Christ; all things else she might accept. "Very bewildering," she said, for we had told her there was salvation in no other Name; but her troubles had only begun, for older relatives came, and Hinduism again asserted its sway; she was not only forbidden to see us, but even to read. Surely, if we should at last find such an one in heaven, it will be written "came out of great tribulation." We commend her to the prayers of those who have power with God.

In a house I often visit, there is an audience at times of ten or more women, not one of whom reads, or cares to learn, yet they hear the Word with gladness. The head of the family, an aged woman, with hair like snow, seems a sincere seeker of truth, asking many questions and showing—a rare thing among the Tamil people—a sense of sin, and a conscience burdened with guilt. She confesses, with grief, that her efforts to make herself better have been unavailing. With a mind darkened by a long life of sin, and weakened by age, she seems to stand upon the verge of the grave, groping feebly for her Lord, feeling after Him, if haply she may find Him. Oh that the life and light and strength that are in Christ may yet be to her! Let prayer ascend in her behalf also.

The Bible woman, in her report, often says "The people heard me gladly," and this too is my experience. A new face and new thoughts breaking upon the monotony of the empty life of Hindu women, must be a pleasure, and where they receive us at all, they give us a hearty welcome, and we see that their minds are quickened by teaching, books, and truth. I have an increasing sense of our utter helplessness in this work unaided by the Holy Ghost. Yet we believe the days are coming when the Spirit of the Lord shall be poured out upon these our degraded sisters, and from these homes, where often now dwells every unclean thing, shall arise the voice of praise and prayer, and chaste women, sober and discreet, with the love of God ruling their hearts, shall adorn the doctrine of God our Saviour. The Lord hasten it in His time!

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### MEDICAL WORK IN MADURA.

Dr. Palmer, the mission physician, writes details as follows :

We have now been in Madura nearly five years, and like the years that Jacob toiled for Rachel, they seem to us but a few days. I will not try to tell how thankful we are still to be here. The labors of the last twelve months have been, I think, a steady advance on the preceding years. I am becoming better known, and patients come from a long distance, though important surgical cases are not so numerous as the first year or two; indeed, I believe I have operated, by amputation, but two or three times this year.



Having really no good accommodations for patients, and there being a good civil dispensary in the city ; and, moreover, thinking that keeping up a hospital, is not just the way to spend mission money, I have only accepted first-class operations, enough to keep in practice, and to profit the students. We have more cases of eye surgery than ever before, mostly cataract—the operation for which is very easy ; so much so, that the Mahomedans perform it with an ordinary needle. Many of the eyes were bad, and I have had only two fair cases.

More systematic missionary work, in the dispensary, has been tried, but success is not as I could wish. Even if I had the language well enough, I cannot talk, as my strength fails at once on the attempt. My assistants are young, and backward about preaching. I usually write my R. on a bit of paper, large enough to contain directions for several days. On the reverse of this paper, a small tract is printed, so as to utilize every thing. Probably 10,000 of them are used in a year. Attendance at dispensary daily averages about fifty.

For a while, I have been trying street preaching, in company with the medical helpers, and three Christian teachers from my English school. We always have a crowd, to whom we afford much amusement, even if they are not instructed. Fun is made of us, and of our message. To the “lewd fellows of the baser sort,” the idea of a sane man’s coming such a distance to tell the story of Christ, and the way of salvation through Him, is a huge joke, the very enormity of which exempts us from the charge of imposture. I do next to no preaching myself, but can hold up hands ; and since our Evangelist Brother, William Taylor, has been doing so much through an interpreter, I have been encouraged to talk more in that way. Then, too, I can always shield myself and those with me, when ridicule becomes tiresome and insulting, by my calling as a doctor, and by saying : “ If you come to me ill, I hear you patiently, and you wish to hear all I have to say of your disease and the remedy, but now, when I tell you of the soul sickness that only Christ can cure, you ridicule me.” The crowd silences the opposer quickly, or even hustles him out : but I do not like this, and prefer bearing the reproach of Christ, as long as patience and good nature have weight, or forbearance seems to be a virtue.

The English school is in a very prosperous state ; and the Sabbath-school, now in its fifth year, is well attended—the scholars coming regularly, which is a decided gain.

I am called to practice in the best brahmin families, and though they almost never think to give for the dispensary, it is something that they like a European physieian well enough to allow him "to obtain merit," by treating them. I am preparing a compend of *Materia Medica*, but am careful not to give more time to it than its importance deserves. I cannot predict whether it will be worth publishing or not.

I have never doubts concerning my coming here. I am the Lord's, and feel, particularly since returning from Madras, that I am "occupying" till He come, and, each night, like looking over all accounts, and having every thing ready to pass over to other hands. Still, I feel that I may be kept here a good while yet.

I wish, publicly, to thank Dr. and Mrs. Van Someran, Dr. Geo. Smith, and Dr. Elder, of Madras, for great kindness to me while in that city.

Donations are thankfully acknowledged. See appendix.

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### DINDIGUL.

Mr. Chester writes briefly thus :

For nine months of this year, when we were absent on a visit to America, Mr. Rendall superintended all the work in the town of Dindigul itself and the out stations. From the frequent visits he made, and the many opportunites he had of meeting with the assistants, it was most gratifying to find every thing moving on almost as when we left in January. No little credit is due to the helpers for the faithfulness they manifested in their work, and the results they were able to show.

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### BATTALAGUNDU.

Mr. Rendall reports hopefully as follows :

The number of adherents is sixty more than last year—an increase greater than in any previous year since my coming to Battalagundu. Of these, twenty-four are a new congregation, formed early in the year; the others have joined us in five different villages. This gain, so far as I know, is wholly from conviction of the truth. I am not aware of one joining the congregation having merely a worldly motive. This gives me confidence that the Lord is working among the people. Twelve have become communicants, of whom four were from one village, and were received only a few months after becoming nominal Christians. There are a number

of others—only a short time since idolaters—who are now anxious to unite with the church of Christ.

From the station school, five have been received to the church. God having thus smiled upon us, we are encouraged to labor for the young. Six of the advanced pupils have been sent to the Dindigul Training Institution. There are now twenty girls in the female department, conducted by my daughter. Looking at the state of female education in the congregations, I wish that the number could be greatly increased. Our policy, however, is not to have a large school.

Many of the girls are quite small, but there is one married woman. Beside this station school, Miss Rendall has charge of two other schools for girls, one in the town, and one in a village, ten miles distant.

An item of interest concerning our village school work is this:—Lately two of the lads in the Silukkuvárpatti school, whose parents are Romanists, have asked to be received to the church. My hope is that by a conciliatory course, the parents may allow their sons to choose for themselves. This indicates that the truth is reaching the hearts of the people.

Several boys, sons of Hindus and Romanists, in the region of the school, are studying the Bible, and learning our Christian songs.

Recently, a plan was adopted to enlist all the Christians in a direct effort to reach their idolatrous neighbors, which has been blest already. Over thirty persons are now making Christ known every Sabbath afternoon to their friends and countrymen. It is doing the workers good, leading some to greater earnestness, more careful study of the Bible, and to desire to be co-workers with God. Lately, when touring, I visited a village and held a meeting early, and was sorry to find one of the church members absent; but he came soon after, when we were urging the truth upon the Hindus. His countenance showed joy and yet disappointment. He said that he was absent on business; was sorry to miss the meeting, but that the man with whom he was dealing, had wished him to tell of Jesus, which he had done, joyfully, as best he could. Now, said he, come and talk to one near by, with whom I have often spoken of Christ. He led the way and I was privileged to speak not only with one, but to many, who had been more or less moved by this humble Christian.

The charities have come up to Rs. 304-8-9, an increase of Rs. 53-7-7 over last year. I am convinced that a weekly offering, (in

money, grain, or any thing the people, have to give,) in connection with tithing, is the true method to enlist the adherents in benevolence. There is great room for effort to increase giving. Many are slow to appreciate their duty as well as privilege. However, it is gratifying to see that the Christians are steadily gaining, and in some cases, they give from right motives, and with the feeling that it is a privilege to make sacrifices for Him who gave Himself for us, and for the spreading of the glad tidings of salvation.

Thankful for what the Lord has done in the year past, we look forward for yet greater blessings from on High in time to come.

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### PASTORS' REPORTS.

On account of want of room, only extracts from these are given. Much space is taken up by the pastors in statistics, which it is not imperatively necessary to repeat, as they will be found substantially in the table No. 3, on pastoral work.

Pastor Eames, of the West Karisakulam church, Mandabasalai station, states that two persons have become communicants and ten children have been baptized; that the people "were generally in the habit of getting and not giving; still there are some who have set their hearts in the new habit of giving." A man who was a conjurer in former times, lives where there is no catechist, but receives the helpers warmly and wishes prayer meetings held in his house. "When I paid him my last visit, he handed me  $3\frac{1}{4}$  Rs., his yearly saving for the Lord's cause. \* \* I am helped by five catechists and two teachers." He speaks of itinerating in company with two pastors and nine catechists for nine days; that the work was laborious, and that the "Rev. G. Véthanáyagam gave impulse by example. Books were sold to the amount of Rs. 14." In conclusion, he requests prayer for church and pastor; for the Spirit's presence and fullness, in order to more fruit.

Pastor Thomas, of the Sevalpatti church, and station as before named, says he was ordained March 26th; two deacons were chosen May 11th, and the adherents live in fifteen villages. A women's meeting is held each Friday, when, besides the religious exercises, handfuls of rice are brought, with which good books are purchased. He speaks warmly of the gifts of several, namely: a ten rupee table, a lamp, and table cloth, and a piece of land, worth rupees twenty, by one of the deacons; also of a visit from Mrs. Taylor, and that 7 adults have joined the church, and 17 children been



baptized ; a retti has been drawn to Christianity by his wife ; two persons have been subjected to church discipline ; six catechists and himself spent ten days in the villages doing good to the Christians, and preaching to the heathen, during which time the former gave them food ; Rs. 12½ of publications have been sold ; some Christians have been troubled by the heathen, and one, David, has lost Rs. 4000 this year, by his adversary, and still is courageous. Concluding, he asks prayer that God would strengthen his unworthy servant.

Pastor Christian, of East Karisakulam, the same station, says that the adherents are generally poor ; that they learn Scripture lessons, and that they are improving in piety and in knowledge. He speaks of a village accountant, who by getting books and reading, has left off rubbing ashes and foolish ways, and now boldly preaches that Jesus is the Christ. In some others, similar good tokens appear. Some villagers get one-third from the mission, and give two-thirds themselves, for new prayer houses, which is a gain on former times. With great earnestness, prayer is asked for the people that they may be firm in the pure gospel, by the full outpouring of the Spirit.

Pastor Cornelius, of the East Church, Madura city, says that all has gone on well during the year and a half he has been in charge ; that the adherents are 246, and that though the communicants are 90, many are poor and unable to give much. In October, special prayer meetings were held each eve, for two weeks, which resulted in good. Rs. 350 have been given in all, for various objects. "The weekly prayer meeting of the women is now in charge of Mrs. Palmer, Mrs Chandler having much to attend to—the women in turn conducting it. \* \* I find preaching in the houses of the heathen is better heard than in the street, where I am sometimes assailed by cavilers. I believe that the distribution of tracts and papers has not been in vain." A weaver purchased a Bible, and has applied for private baptism, fearing his relatives. A young brahmin also once asked baptism, but his sincerity needs testing, and he was advised to still attend Dr. Palmer's Sabbath-school. A young cultivator, from Tinnevely, wished to be a Christian, but having no support or friends here, after about two months, he disappeared. Preaching twice in the week at the dispensary, "at the close, I generally distribute handbills in Tamil, Telugu and English to those who are able to read." Monthly 125 handbills are given ; the Child's Paper, True News and Désábi-

máni are sold, to the amount of Rs. 43, mostly to native officials, to whom also "I have had the privilege of selling Prof. Seelye's Lectures, 27 copies, for about Rs. 10." Several said they were interested in the perusal. Concluding, prayer is asked that the Great Head of the church would bless this flock and its pastor by the aid of His Spirit.

Donations for lighting the church will be found in the appendix.

Pastor Rowland, of the West Church, Madura city, says that the giving in all amounts to 296-3-8, which is Rs. 12-11 more than in 1872, and that the sum asked for his support for the coming year of the Native Evangelical Society is 10 Rs. per month; whereas this year the society paid Rs. 13.

The church edifice, the foundation stone of which was laid February 3, 1871, was completed, except the tower, in August. On the 6th of that month, more than 400 persons were present at the dedicatory services, which were by Rev. Messrs. Tracy, Chandler, and Burnell, with the pastor. Dr. Tracy's sermon was an appropriate one from 1st Kings 8 : 27. "It was a very interesting and solemn occasion. The collection was Rs. 53-3-9. Who would have thought at the time [of the laying of the corner-stone] that so beautiful a building would be completed in so short a time, without the necessary funds in hand? God opened the hearts of persons from different quarters to give liberally. Had it not been for their gifts, next after the liberal grant of the American Mission or American Board, the church could not have been completed. The thanks of this church, people and pastor are most respectfully tendered to all the donors. May the Almighty reward all abundantly." Special religious services were continued lately for forty days. Each evening, from 7 to 8 o'clock, meetings were held; the church was quickened, and spiritual mindedness and the fruits of the Spirit are seen. As these prayer meetings were a new thing, Romanists and Hindus often came and looked on. "God grant that this church may not be a savor of death, but of life to those surrounding."

From the other pastors, reports have not been received.

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## CONCLUSION.

We have much for which to be thankful, and much to encourage in past success, in the signs of the times, and especially in the promises of God. We see and feel that much land is to be pos-

sessed, and that a great work is in hand among idolaters and false religionists, and also among the adherents. The latter we are trying to train to reliance on the Lord Jesus Christ, and to the seeking of self support ; to walk alone ; to meet together, if only two or three, to read God's Word and pray ; to give of their substance to support their pastors and teachers, if it be but handfuls of grain and fruit, to give as the Lord has prospered them.

This report began with a tribute to the lamented Father Spaulding ; let it end with the sentiments of another venerable brother, who labored very zealously in this mission, some seven years of the first decade of its history—the stirring words of the sainted DANIEL POOR, namely : “ The command of our Saviour to preach the gospel, and the promise of ultimate success, appear to be a ROCK, on which the missionary, so long as he continues faithful, may securely rest, from which he may look down without dismay on the combined opposition of earth and hell ; from which he may look around and behold the kingdoms of this world become the kingdoms of our Lord and of His Christ ; and from which he may look upward, and see the holy city, the New Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband ; and there, too, with reference to his own speedy ascension to brighter worlds, he may practice singing the song of Moses and the Lamb, and begin to shout, ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH ! ”

No. I.  
*Evangelical and Pastoral Statistics.*  
CONGREGATIONS.

NAME OF STA- TION.	When first occupied.	NATIVE AGENCY.				No. of Villages in which are Christians.	No. of Congregations.	No. of Men in Congregations	No. of Women in do.	No. of Children in do.	Total in do.	Gain or Loss in do.	Births in do.	Deaths in do.	Marriages in do.	Average Sabbath attend- ance.	No. of Men able to read.	No. of Women do.	No. of Children do.	AMOUNT RAISED BY CHURCHES AND CONGREGATIONS.								
		No. of Native Pastors.	No. of Catechists.	No. of Readers.	Total of Native Agency.															For local purposes.		For other purposes.		Total.				
Tirupuvanam ...	1839 ...	...	6...	6...	9	13	7	63	67	116	246	62	6	2	0	159	26	41	41	44	3	10	78	9	6	122	13	4
Tirumangalam ...	1838	1	13	1	15	45	21	337	296	483	1116	19	44	17	12	762	166	61	79	392	3	3	61	11	8	453	14	11
Periakulam ...	1848	4	19	2	25	35	21	427	429	744	1600	102	69	15	15	1200	169	43	129	629	8	8	200	2	11	829	11	7
Pasumalai ...	1845	2	1...	1...	3	2	...	26	26	47	99	49	10	0	1	100	23	22	17	97	8	...	22	12	2	120	4	2
Palani ...	1862	1	9...	9...	10	17	10	109	127	227	463	18	10	2	1	276	30	16	44	103	4	9	22	10	1	125	14	10
Mélar ...	1857	...	5...	5...	5	8	7	39	43	87	169	27	3	4	2	106	23	11	23	63	12	6	24	5	7	88	2	1
Mandapasalai ...	1850	3	20	1	24	70	29	550	473	704	1727	45	62	14	13	945	203	58	107	597	11	6	55	10	0	633	5	6
Mámadura ...	1864	...	4...	4...	4	10	6	31	36	60	127	-	5	1	3	60	14	17	7	11	12	3	28	2	1	39	14	4
Madura ...	1834	2	8	3	13	13	15	188	184	234	606	-40	22	6	13	497	132	97	111	838	15	11	144	8	7	701	8	6
Dindigul ...	1835	1	11	3	15	31	18	237	198	310	715	4	31	3	5	646	176	68	79	127	...	...	212	9	0	339	9	0
Battalagundu ...	1857	2	9	2	13	17	8	143	141	211	495	60	19	5	2	350	73	46	57	260	9	10	43	14	11	304	8	9
Total ...	...	16	105	12	133	261	142	2150	2020	3223	7393	334	281	69	67	5101	1035	444	694	3166	10	6	895	0	6	6377	9	0



## CHURCHES.

NAME OF STATION.	Number of Churches.	Added by profession this year.	Of whom baptized in Infancy.	From Romanists.	From Heathen.	Added by letter from other Stations.	From other Missions.	Restored to Church Privileges.	Dismissed to other Stations.	Do. to other Missions.	Suspended from Church Privileges.	Excommunicated.	Struck from Church Records.	Deaths.	Now in good Standing.	Gain or Loss.	Remain suspended from Church Privileges.	Received by profession from the first.	Children baptized this year.	Baptized persons in the Congregations not Communicants.
Tirupuvanam	1	13	6	2	3	5	0	—	2	—	—	—	1	1	33	13	0	32	2	22
Tirumangalam	2	5	2	0	2	2	3	—	5	—	1	—	0	2	168	24	2	206	11	213
Periakulam	7	39	4	5	30	4	2	1	8	2	4	—	1	5	335	24	7	445	62	455
Pasumalai	1	4	2	1	1	28	0	—	9	—	—	—	14	0	52	9	1	206	8	46
Palani	1	5	3	—	2	—	0	—	0	—	1	—	0	2	75	2	1	68	3	61
Mélur	1	4	4	—	1	—	0	—	0	—	—	—	0	3	31	3	0	36	6	37
Mandapasálai	9	9	2	—	7	1	6	2	6	—	12	—	2	2	298	—	17	614	33	282
Mánámadura	1	0	0	—	—	—	—	—	2	—	—	—	0	0	28	—	0	97	5	40
Madura	2	15	5	5	1	—	2	—	5	—	—	1	4	2	230	12	3	352	22	301
Dindigul	2	19	2	—	4	4	4	—	0	—	—	—	0	4	228	23	0	290	23	345
Battalagundu	4	12	6	6	—	—	—	—	5	—	—	—	3	0	155	4	0	133	16	111
Total.....	31	125	36	19	50	53	17	3	5	2	18	3	25	21	1,633	86	32	2,479	191	1,913

### III. Pastoral Statistics.

CHURCHES AND PASTORS.									
NAMES OF CHURCHES.	When organized	Pastors' Names.	Number of Congregation.	Number of Communicants.	Added this Year.	Children baptized this Year.	Deaths this Year.	Subjected to Church Discipline.	Amount raised for Church Expenses and other Purposes.
Amnapatti -	1872	W. A. Buckingham	126	53	1	6	..	..	RS. A. P. 65 3 5
Andipatti -	1859	-	257	55	5	5	..	..	37 5 6
Battalagundu -	1872	D. Pelaventhiram	94	55	1	6	..	..	86 8 0
Bodinaikanūr -	1872	-	156	22	5	6	1	2	20 0 0
Kambam -	1856	S. Isaac	513	102	15	19	..	3	300 14 9
Kanjampatti -	1858	-	181	28	1	..	1	..	23 12 9
West Karisakulum -	1855	M. Eames	322	67	..	4	1	11	118 14 0
East Karisakulum -	1855	D. Christian	139	26	..	2	..	1	32 1 0
Kodikánal -	1857	A. Savarimuttu	57	23	1	3	1	..	131 12 0

Kottaimedu	-	1856	C. Williams	-	176	43	8	8	1	...	111	2	0
Kómbai	-	1856	E. Seymour	-	238	45	5	14	1	1	200	9	4
Kóvilápuram	-	1856			207	47	7	1	1	...	28	0	0
Madura East	-	1872	J. Cornelius	-	287	98	15	9	...	2	449	5	0
Madura West	-	1868	A. G. Rowland	-	168	68	8	10	2	2	296	3	8
Mallankinaru	-	1855	G. Vethanáyagam	-	410	75	1	6	1	...	201	12	9
Paralechi	-	1855			80	24	...	...	...	1	33	11	0
Pasumalai	-	1845	A. Barnes	-	99	52	4	8	...	...	120	4	2
Purasalúr	-	1858			151	16	...	...	...	...	49	8	0
Pukailaipatti	-	1872	A. Clark	-	131	26	3	5	...	...	48	0	0
Palani	-	1862	D. Vethamuttu	-	463	75	5	3	2	1	125	14	10
Samipatti	-	1859			82	18	...	2	...	...	47	9	9
Sevalpatti	-	1855	M. Thomas	-	385	42	7	17	...	2	150	9	3
Silukkavárpatti	-	1872			117	31	1	2	...	...	42	8	2
Vélanúrani	-	1855			136	24	...	...	...	...	30	3	0
					4,975	1,115	93	130	12	26	2,751	12	4

No. IV.  
*Evangelical Statistics.*

NAME OF STATION.	ITINERACY.							BOOK DISTRIBUTION.					Received for Books sold.		
	No. of Itineracies.	No. of Encampments.	No. of Missionaries.	No. of Helpers.	No. Days' Labor of Missionary.	Do. of Helpers.	Days of Encampment.	Number of Villages visited.	Number of Hearers.	Bibles sold and distributed gratuitously.	Testaments do.	Scripture Portions do.		Tracts do.	C. V. E. S. School Books and other Books.
Tirupuvannam	2	4	..	6	..	132	22	72	2,440	3	8	157	2,908	789	RS. A. P. 41 14 0
Tirumangalam	1	3	1	11	10	110	9	68	9,982	7	30	191	1,765	338	55 2 7
Periakulam	4	16	1	27	2	241	41	234	16,464	13	35	350	2,809	215	19 9 4
Pasunalai	1	1	..	9	..	18	3	27	1,175	7	..	202	1006	196	29 13 6
Palani	..	..	..	..	..	..	..	..	..	..	7	135	415	205	10 9 10
Mélúr	1	..	..	..	..	..	..	..	..	3	1	63	1,456	175	19 1 11
Mandapasálai	1	5	..	11	..	79	9	121	9,674	25	29	398	1,316	850	136 2 3
Mánamadura	..	..	..	..	..	..	..	..	..	..	1	75	1,560	241	19 8 5
Madura	2	8	2	10	30	180	21	132	8,105	24	5	564	7,376	648	299 12 10
Dindigul	2	4	..	6	..	138	23	160	5,605	28	4	276	1,253	1,173	119 1 3
Battalagundu	1	4	..	6	..	56	11	48	1,622	10	15	210	880	250	35 1 2
Total	15	45	4	83	42	954	139	862	54,867	119	135	2,621	22,744	4,080	785 13 1

NAME OF STATION.	SEMINARY AND BOARDING SCHOOLS.														VILLAGE AND DAY SCHOOLS.										Fees from all the Schools.							
	Theological Seminary=S.S.	Girls' Boarding School=G.B.	S. Station School=S.S.	Number of Schools.	Number of Masters.	Number of Mistresses.	Students in full Semy. course.	Do. in partial Semy. course.	Catechists in Seminary Cate-chist Class.	Catechists recd. in 1873.	Do. left in 1873.	Pupils received in 1873.	Do. left in 1873.	Do. died in 1873.	Male Pupils under instruction.	Female Pupils do.	Number of Pupils from the beginning.	Number of Students of Semi-nary in mission service from beginning.	Do. now employed in the Mission.	Number of Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.		Total.	Romanist and Heathen Boys.	Romanist and Heathen Girls.	Total.	Total of Scholars.		
Tirupuvanam	S.S.			1	2										38	-	-	-	-	-	5	3	2	14	8	22	57	4	61	83	RS. 176	A. P. 8
Tirumangalam	S.S.			1	1										20	-	42	-	-	-	11	10	1	64	55	118	145	4	149	267	87	8
Periakulam															-	-	-	-	-	-	16	12	4	100	16	116	245	8	253	369	9	0
Pasumalai	T.S.			1	3		12						4	9	12	-	41	-	-	-	2	2	0	20	7	27	2	0	2	29	12	0
Palani															-	-	-	-	-	-	7	6	2	26	18	44	157	0	157	201	40	0
Melūr															-	-	-	-	-	-	5	5	0	12	3	15	46	5	51	66	4	5
Mandapasalai	S.S.			1	1										20	-	42	-	-	-	11	10	1	63	55	118	145	4	149	267	87	8
Manamadura															-	-	-	-	-	-	1	0	1	2	1	3	7	0	7	10		
Madura	G.B.S.			1	1		2	40							-	-	337	-	-	-	13	9	4	39	39	78	163	75	238	316	103	8
Dindigul															-	-	-	-	-	-	22	23	4	68	20	88	551	52	603	691	425	13
Battalagundu	S.S.			1	3										36	20	128	-	-	-	9	5	4	30	10	40	109	25	134	174	30	8
Total				6	11	4	40	22				47	43	1	124	70	580				102	85	23	348	232	669	1627	177	1804	2478	1007	6

## APPENDIX.

The following sums have been received from the English Government, on the system of "Payment by Results :"

				R.	A.	P.
Tirupuvanam	-	-	-	228	0	0
Tirumangalam	-	-	-	498	8	0
Periakulam	-	-	-	130	0	0
Pasumalai	-	-	-	150	14	0
Palani	-	-	-	141	4	0
Mélúr	-	-	-	33	0	0
Mandapasálai	-	-	-	179	0	0
Madura—for the Girls' Boarding School	338	4				
“ “ “ West Girls' School	42	8				
“ “ “ West Day School	52	8				
“ “ “ East Day School	41	0				
“ “ “ Hindu Girls' School	39	0				
“ “ “ Sellúr School	22	0	535	4	0	
Battalagundu	-	-	-	267	0	0
Total,				2162	14	0

RECEIVED BY REV. J. HERRICK.

*For School House in Tirumangalam.*

W. C. Williams, Esq., and Native Officials . 50 0 0

RECEIVED BY REV. J. E. CHANDLER.

*For Bible Work and Schools in Madura City.*

Mrs. T. Weston, Newton, Mass. U. S. A., by Rev. W. B. Capron	...	...	...	52	8	0
1st Cong. Church. S. School, New Haven, Conn. U. S. A., by Dr. Bradley	...	...	...	89	15	4
S. S. class, in Dr. Adam's Church, Boston, Mass., to educate "Annie Washburn," by Gertie Chandler	...	...	...	44	4	0
"Madura Band" New Haven, Conn., U. S. A. by Miss Joanna Perry	...	...	...	231	4	4
The ladies of Grove Hall and Madura Band, by Miss C. E. Chandler, New Haven city, U. S. A.	...	...	...	110	15	0
C. R. Baynes, Esq., M. C. S., England	...	...	...	90	0	0
Hon. T. Clarke, M. C. S., England, for 1872 and '73	...	...	...	20	0	0
Ladies of Montclair, New Jersey, U. S. A. by Mrs. Penfield	...	...	...	147	7	6
A. H. Conkling, Esq.	...	...	...	20	0	0
Mrs. Dr. Palmer, Madura, India, to support "Allice"	...	...	...	20	0	6
Dr. Y. Anthony for Girls' School	...	...	...	5	0	0
Total				831	6	8



## RECEIVED BY H. K. PALMER, M. D.

			R.	A.	P.
Municipality of Madura	..	..	300	0	0
Messrs. Oakes & Co., Madras	..	..	25	0	0
A Member of the Firm of A. & Co.	..	..	25	0	0

## RECEIVED BY REV. J. CORNELIUS.

*For the Purchase of Lights for the Madura East Church.*

P. P. Hutchins, Esq.	..	...	15	0	0
Mrs. C. M. Chandler	..	...	15	0	0
Mr. Zachariah	..	...	10	0	0
Mr. R. B. Crane	..	...	10	0	0
A Hindu Friend, by Mr. Samuel Joshua	..	...	7	0	0
Lt. Col. R. A. Roberts, R. E.	..	...	10	0	0
Miss E. Sisson	..	...	7	8	0
The Bishop of Madras	..	...	25	0	0
A. P. Streenivassa, Esq.	..	...	16	0	0
Captain T. H. Guthrie	..	...	5	0	0
J. M. Hawksworth, Esq.	..	...	5	0	0
C. S. Bird, Esq.	..	...	5	0	0
H. Gompertz, Esq.	..	...	10	0	0
G. R. Leggatt, Esq.	..	...	5	0	0
C. Phillips, Esq.	..	...	5	0	0
T. Scott, Esq.	..	...	10	0	0
Mr. S. D. Cornelius	..	...	5	0	0
R. White, Esq.	..	...	5	0	0
J. Asseervatham, Esq.	..	...	5	0	0
B. Chisholm, Esq.	..	...	5	0	0
T. Ram Row, Esq.	..	...	5	0	0
Somasundrum Moodalial	..	...	5	0	0
Alagarisawmy	..	...	5	0	0
Adiappa Chettiar	..	...	5	0	0
A Native Christian	..	...	5	0	0
M. Greer, Esq.	..	...	10	0	0
Ramanjulu Naidoo	..	...	5	0	0

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 Total Rs...220 8 0

## RECEIVED BY REV. J. RENDALL.

From Sab. School, Pres. Ch., Montclair, by Mrs. Penfield	120	0	0
By Mrs. Pope, Quincy, Ill.,	44	10	2
By Mrs. Capron, Sab. School, Union Church, Boston	52	8	0
From Sab. School, Quincy, Cong. Ch., by T. Pope, Esq.	85	7	6
From Sab. School, Payson, by Deacon J. R. Scarborough	85	7	6
By Rev. J. T. Noyes	45	8	4
From Sabbath School, Oberlin, by Dr. Cowles	135	9	4
By Mrs. Hubbard	44	10	3
Donation by Rev. W. Webb	18	6	11

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 Total Rs...632 4 0

RECEIVED BY REV. A. G. ROWLAND.

*For the West Gate Church Building.*

	R.	A.	P.
P. P. Hutchins, Esq., M. C. S. ...	100	0	0
Lt. Col. Roberts, R. E. ...	40	0	0
A. Gamack, Esq., M. D. ...	20	0	0
M. Grier, Esq., R. E. ...	20	0	0
G. M. Curtis, Esq. ...	50	0	0
H. K. Palmer, Esq., M. D. ...	50	0	0
Rev. W. Tracy, D. D. ...	10	0	0
Mrs. E. F. Tracy ...	10	0	0
Rev. C. Cooper ...	5	0	0
J. Ross, Esq. ...	5	0	0
Mrs. Taylor ...	7	0	0
Rev. R. R. Meadows, M. A. ...	5	0	0
J. G. Combes, Esq. ...	5	0	0
W. Fullerton, Esq. ...	3	0	0
Mrs. Y. Anthony ...	100	0	0
M. R. R. Adiappa Chettiar ...	4	0	0
Rev. J. Cornelius ...	2	0	0
W. Gordon, Esq. ...	5	0	0
Mr. J. Colton ...	2	0	0
A Friend ...	15	0	0
Mr. K. Asseervatham ...	2	0	0
Pakiumpillai ...	1	8	0
Women of the West Gate Church ...	40	0	0
Battalagundu Church ...	2	0	0

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 Total Rs....503 8 0





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